CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

PUBLISHED EVERY SATURDAY, AT NO. 85 1-2 BOWERY, BY P. PRICE, AT $2 PER ANNUM IN ADVANCE.

VOL. II. NEW-YORK, SATURDAY, FEBRUARY 23, 1833. NO. 17.

Original.

BIBLE CREED.

"And might perfect that which is lacking in your faith." Paul.

We are born into this world in a state of perfect ignorance. We are endowed with the *capacities* of acquiring knowledge; but all that we do acquire is acquired *progressively*. And there is always room and necessity for growth and improvement in every human study and pursuit —religion itself not excepted. Religion is a science which can be acquired only by close application and diligent study. It is not something wholly undefinable that is infused into the heart all in a moment, by the irresistible and miraculous operation of the Spirit of God. No! It is a moral science—susceptible of improvement. And he who possesses it, has obtained by labor and study—and is anxious to become more thoroughly and intimately acquainted with its principles—and to progress farther in the knowledge thereof.

Will it be said that religion is wholly the work of the spirit of God? I freely admit that God imparts to man the ability, and directs him in the way to become religious. But does he not also endow him with the capacity, and direct him to the performance of every duty?

The Spirit of God prompts the husbandman to the laudable undertaking of acquiring a knowledge of the art of husbandry, the same as it nerves him to cultivate a knowledge of his Maker—to progress in his acquaintance with the gospel of salvation—and to *grow* in the faith. The Spirit of God furthermore prompts him to carry into practice his theoretical knowledge of the art of husbandry—to cultivate his soil—commit his seed to the earth—and to gather in the harvest, and procure sustenance for himself and family—the same as it moves him to thirst after righteousness, and to procure spiritual food for the sustenance of his soul, and the satisfaction of his mental wants. And it would be as preposterous for a man to expect to reap the fruit of his land and enjoy its benefits, without *knowing* the art of husbandry, and without tilling the land—as it would be for him to expect to enjoy the blessings of religion, and become perfect in the faith, without a *knowledge* of religion, and without making any progress in the science.

The supposition that man receives all the faith that he is ever to receive, in one moment, by one act called conversion, is calculated to retard the progress of religious light and knowledge—to prevent the expansion of the human intellect —to trammel the mind in its researches after truth—to contract the thoughts and feelings of the heart—and to make man a mental slave to some petty sect or party.

The gospel of Christ presents to the mental vision an unbounded field for improvement, where the mind may unfold its powers and capacities, and expand itself in unwearied delights, still growing wiser, better, and consequently happier. Our mind needs continual cultivation and improvement; and no human creed should be reared as a barrier to prevent its triumphant march in the paths of wisdom and knowledge. The exercise of the mind is as essential to our mental health, as is the exercise of the body to our physical health. And the one should be no more neglected than the other.

We were formed for activity and use. And we are in duty bound to exercise our mental faculties, as well as our physical powers—to think, reason, and meditate for ourselves on all subjects—and not to settle down, content with having others of like passions and infirmities with ourselves, to think, meditate, and believe for us. Suppose we were thus to act in regard to some other science; what degree of improvement, think ye, should we make? The establishment of a human creed, as a standard of faith—the bounds of which man durst not transcend—is equivalent to saying to the human mind; "Hitherto shalt thou come, and no further; and *here* shalt thou be stayed." And yet such is the fact; and the people love to have it so. Of what use is a man-made creed, when we have the Bible before our eyes—and can read it too? Will it be said that the creed of some sage modern divine is better than the Bible? "O no," say they, "the Bible is the very best book in the world." Why then, present a human creed to the candidate for church membership, and demand his credence in it, before he can be admitted into fellowship? Will a church member now say, "Our confession of faith is perfectly compatible with the Bible, for it is predicated on it, and its doctrines are derived from it?" Well we will suppose all this to be true, and then ask; Is not the Bible as good, and as proper to be presented to the candidate for church membership, as is the confession of faith, which is professedly derived from it? "O yes!" Why not then cast away the confession, and cling to the Bible? I am really at a loss to know.

I am sure that men in general, act in an entirely different manner in regard to all other particulars. A creed, when placed in the most favorable light, is nothing more than a man's, or a few men's opinion, with respect to the meaning of the scriptures. And this is held up to view, and the people are required to believe it. And that belief is dignified with the name of faith in the gospel of Christ! The candidate for admission into the church, willingly and gladly receives—and professedly believes, every word that is contained in the creed or confession of faith—the work of his fellow men. Every advance in knowledge is now called heresy; or some *new* and strange doctrine, that should be put down forthwith. And hence he is afraid to stretch his mind beyond the narrow limits of his partial creed, in quest of a more *perfect* faith —but settles down in the faith of his spiritual leaders—giving over all hopes of success in acquiring more enlarged views of the grace and salvation of God—trusting that he believes enough, and no more than enough, he lives and dies within the pale of the church of his forefathers. If his mind should happen now and then, to feel enlarged and expanded, while contemplating the broad benevolence of God, he must be careful to suppress his feelings—knowing that nothing would present to the church, a more frightful aspect than the appearance of innovation—and that, if he were freely to express the devout feelings of his heart, he would incur the rebuke, and perchance the hatred of those whom he has ever been taught to esteem as the vicegerents of the Most High! And furthermore, that he would be in danger of being put out of the synagogue—of having the eternal vengeance of heaven denounced against him—his character slandered—and, peradventure, his living taken from him. Believing himself to be under a solemn obligation to believe and maintain all, and no more than is embraced in the articles of faith to which he has subscribed—and dreading the loss of popularity and worldly gain—he is induced to leave unexplored the most important subjects—to suffer the noblest powers of his mind to lie inactive —to live a mental slave, and die a bigoted partizan! For by long continued habit, while the mind is suffered to remain dormant, man becomes enamored with the most hideous and unmerciful dogmas that ever the bewildered imagination of deluded man could invent. Whereas, if the mind were left *free* as the breath of heaven, and permitted to roam abroad in the wide extended field of gospel light and truth, in quest of that which might *perfect lacking* faith, if it were untrammelled by the creeds and commandments of men, and not awed into submission and servile obedience through the fear of imaginary cruelty, man would be enabled to *grow* in *grace*, and in the *knowledge* of our Lord and Savior, to *improve* the talents committed to his care instead of burying them in the earth, to develope and expand the nobler powers of his mind, in contemplating subjects the most interesting to man, and the most worthy of his nature.

But how is man to *improve* in the divine science of religion, how is he to *grow* in grace, and in the knowledge of the Savior, and how is he to perfect what is *lacking* in his faith, if he is not at perfect liberty to pursue his studies and contemplations respecting the gospel of Christ? If a man can be persuaded to believe that, the moment he join a church, he is *perfect* in the faith, and knows as much as he ever can or ought to know, there will be left no inducement for him to pursue his studies of the gospel—and he will accordingly remain satisfied with what he thinks he knows, be that little or much. All these, and many other impediments to the progress of light and knowledge in the christian world, are occasioned by the establishment of creeds and confessions of faith, which mankind are instructed to esteem and reverence as the truth of God, which can alone make them wise unto salvation.

Now all these, my brethren, (I speak to those who acknowledge no creed but the Bible, and no Master but Christ,) are so many evils, which it is our bounden *duty* to endeavor to remedy. We should employ all laudable means to deliver our fellow men from the pernicious influence of sectarian creeds—to remove from the christian church the hideous mass of bigotry and superstition, which has so long been accumulating, as the legitimate consequence of the belief that man cannot progress in *religious* knowledge the same as in any other knowledge—to deliver mankind from mental slavery and spiritual bondage, to *free* the great mass of mind from the shackles of oppression, and suffer it to go forward unconfined in its researches for the invaluable treasures of wisdom and knowledge.

Reading, Pa. Feb. 11. A. M.

Original.

A DIALOGUE,

Between Calvin, Arminius, and Origen.

A. Mr. Origen, it is said that you are the founder of Universalism.

O. I am aware that this is the opinion of some, but it is a mistake. I am not entitled to that honor. Peter informs us "that God hath spoken of the *restitution* of *all* things by the mouth of all his holy prophets since the world began." Therefore you perceive it would be the height of impropriety for me to pretend that I first started that glorious system of grace. But we will waive this subject. It is a source of pleasure to me to dwell upon topics on which we can agree. I have just been reading Paul's first epistle to Timothy, and among many interesting ideas my mind was struck with the following. "I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks, be made for all men." Brother Arminius, can we agree that it is the christian's duty to pray for all men?

A. I think we can. When I feel the influence of love and grace the most sensibly warming my heart, I feel the most like offering a catholic petition. You are aware Mr. Origen, that I, and those in fellowship with me, contend strongly that God *desires* the salvation of *all*, that it is his *pleasure* to save *all*, and that Christ died for *all*, and you recollect that Paul near the text which you have already quoted says, that it is God's *will* that *all* men be saved, and come unto the knowledge of the truth. So, if I offer a petition in accordance with the best feelings of my heart, and the desire, pleasure, and will of my heavenly Father, I must pray for the salvation of the whole human family.

O. I am happy to find your heart in unison with mine. There is another beautiful idea in which we can probably be agreed. The apostle in the same chapter to which we have alluded says, "I will therefore that men pray every where lifting up holy hands without wrath and *doubting*." It appears to be a precept clearly taught in the scriptures, that man should pray in faith nothing doubting. For "he that *doubteth* is damned," and "whatsoever is not of *faith* is sin." Can you go with me in this idea?

A. Go with *you*? I might with more propriety ask whether you could go with *me*. You know or rather *ought* to know that no man has contended for this divine injunction more strenuously since the days of the apostles than I have. It is rank hypocrisy, or perhaps I should say, impious mockery, to supplicate the throne of heaven without a belief that God will grant that for which we ask. He who does not pray in faith better not pray at all; for his cannot be the christian's prayer.

O. Friend Arminius I am pleased that we have run into a subject on which we converse with so much harmony. I will venture to suggest one idea more. When you, in your little circle this evening, address the throne of grace, bear in mind the two christian duties which I find lie so near your heart. Pray for the salvation of all men, and pray in faith nothing doubting, and then after your family worship is through, carefully ask yourself what you *are* in sentiment.

C. Mr. Arminius! I am surprised that you should concede so much. You might as well be a Universalist and done with it. You have admitted that it is God's will and pleasure to save all, that Christ has died for all, and that it is your duty to pray for all. Do you not know that God "worketh all things after the counsel of his *own* will," that "his counsel shall *stand*, and that he *will* do all his pleasure," and that Jesus "shall see of the travail of his soul and be satisfied?"

A. I have admitted no more than the scriptures contend for. I am blind to the truths of the Bible, unless Christ died for all, and unless it is God's will to save all men.

C. Well, Mr. Arminius, to be plain, I will assure you that the very moment I can believe the positions which you have taken, I will jump over your system into Universalism. The truth is, the word *all* means only a *part*. Mr. Origen, you need not wink. You will not catch me. I know that some of my pretended followers have contended for *two* wills; one secret and the other revealed. I contend for no such thing, therefore you will not get the laugh upon me by asking how I found out the secret will. No, I contend for but *one* will, and that is immutable, and will be carried into effect in the eternal salvation of a part, and the endless misery of the rest of mankind. Christ died for a part, and all for whom he died will be saved.

A. Mr. Calvin, to be honest, I must confess that I could fellowship Brother Origen with more propriety than I can you.

O. Brethren, I perceive that you are getting rather warmly engaged. I did hope that we might dwell upon topics in which we might mutually acquiesce. But although you have had a dispute, I must acknowledge that you have both advanced ideas in which I most cordially agree. I intend to take your truths and go on rejoicing, and to leave your errors for others to quarrel about. Mr. Calvin has enlarged and correct views of the sovereignty of God. He contends that God worketh all things after the counsel of his own will, that his counsel shall stand, and that he will do all his pleasure; and that all for whom Christ died will be saved.—Friend Arminius has very correctly argued that it is God's will and pleasure to save all men, and that Christ died for all. I shall unite the two truths for which you contend and be happy in the belief of the system they form. I wish Dr. Hopkins was with us. However, I do not know that he would do us much good; for although I have listened to him often, I must confess I have never been able to understand him. He has been trying for a long time to form a reconciliation between your two systems, but my friends tell me he has taken so many bearings and run in such a zigzag course that they have not been able to keep a reckoning. I have sometimes thought, that instead of taking your two truths, he has chosen your errors. But as the Dr. is not present, we will leave his system out of the question. Friends I desire that this conversation may end pleasantly, therefore I will again try to lead our minds to a subject in which we can all be agreed. Can we unite in praying that God's will may be done?

A. Yes, I will answer for Mr. Calvin.

C. You are right Mr. Arminius—we can all agree here.

O. Brother Arminius give me your hand, I can now fellowship you fully. You have told us that you pray in faith nothing doubting, and that you pray that God's will may be done, consequently you acknowledge his will *will* be done. You also contend that that will is, that all men be saved and come unto the knowledge of the truth; therefore you are a Universalist. And in regard to you Mr. Calvin, I hardly know what to say. You first tell us that it is God's will to damn eternally a part of mankind, and then you say you pray that that will may be done. So it seems that you pray for the endless torment of some of your neighbors, whom you are commanded to love as you love yourself. I am aware it is our duty to pray for our enemies, but I did not know before that we should pray for their eternal misery. This brings to my mind that old affair of your burning Michael Servetus with green wood.

C. Mr. Origen, I thought you too much of a gentleman to wound my feelings by an allusion to that almost forgotten circumstance.

O. I beg your pardon sir. I meant no offence. I rather designed it as a compliment. That was the most consistent act of your life. You then actedin accordance with your sentiments, and came as near as your ability would permit of imitating the being you worship. Believing as you did, that it was God's will to torment Servetus in an eternal hell, it was not only your privilege, but your duty, to make a temporary hell to bring the object of wrath to justice. People may say what they will, your followers do not come up to the spirit of their doctrine equal to their prototype. They are too squeamish. This is a prolific subject, yet as it may be somewhat unpleasant for you to set and listen to such encomiums in your favor, I will drop it.

S. J. H.

Original.

Messrs. Editors—A circumstance recently occurred in this place, deemed by some, of sufficient importance to merit a disclosure through the columns of your paper. Br. S. J. Hillyer, on his late visit to this county, called at my house Saturday the 2d inst. and received an invitation to remain and preach to us the following day. I made inquiry in regard to the church in the neighborhood, and heard from one of the Elders, and three or four of the members, that they had no appointment for the next day. Accordingly I gave notice that Br. Hillyer would occupy the desk morning and evening. We enjoyed our morning service without molestation, until the speaker was through, when a rustic person arose, ascended the desk, and with anger strongly depicted on his countenance, and his eyes rolling in a manner little calculated to conceal the rancorous spirit within, made a reply. At this instant many arose and left the house, among whom were mostly those of his own persuasion. Br. Hillyer was informed that his opponent was well known in this place and therefore a rejoinder would be superfluous.

It may be said by some that we had no right to make an appointment in this house, in consequence of its being called a Presbyterian church. An explanation may be necessary. The house was built 4 or 5 years ago by subscription, when all denominations contributed, with the promise that it should be open to every christian sect. Having contributed considerable myself, and taken a deep interest in its erection, and knowing that my neighbors of like faith had done the same, I made the appointment.

After our morning service, runners were sent to summons the deacons, elders, and trustees, to a council, to consult upon measures to prevent our evening meeting. They wrote me a letter forbidding the Universalists the use of the church. They, 6 in number, then repaired to the meeting house to make preparations to occupy it themselves, though not according to any previous appointment. The hour of service drew near, and the people assembled till a respectable audience had convened, when, as they supposed they had them in their own net, they were about to commence, I arose and informed them that I had made inquiry and could not learn that they had an appointment for that evening. However, if they had made an appointment, and if the people had assembled through their notice we would set quiet and hear them through. Their holy zeal was kindled. They could not fellowship Universalists, and infidels could not be allowed to pollute that house by worshipping there. After their stating they were officers and had authority, that it was time to commence, and that they could not be disturbed, I took the liberty to remind their leader that before the church was built they occupied my house as a place of worship, without money and without price, and then turning to the au-

dience and reading in their countenances that there would be great dissatisfaction were they deprived of hearing Br. Hillyer. I invited all who had come expecting to hear him, to go to my house which is but a short distance from the church. The audience arose, and with a warmth bordering on enthusiasm, rushed to the doors, rejoicing that there were none to keep them out of the kingdom of heaven. Two hundred or more went with us, and it gave us pleasure to see persons of different denominations mingling in our meeting. After the audience had generally left the church, some of our friends went back to see how many were left behind, and to their astonishment they beheld the six persons above mentioned, the opponent, three small girls, one aged member, and three runners, making in all, *fourteen*. I understand that a few came afterwards to hear Br. Hillyer and were disappointed. A fire is kindled in this vicinity which cannot easily be extinguished. When will limitarians learn that a more liberal and christian spirit exercised towards their opponents will be less likely to injure their own cause?

ABIJAH WELLS.

Centreville, Orange Co. Feb. 4th, 1833.

Original.

DR. BROWNLEE vs. UNIVERSALISM.

Messrs EDITORS—It is doubtless known to most of your readers, that this eminent divine has recently been lecturing against Universalism in this city.

I attended one of these lectures some Sabbath evenings since in the Presbyterian church (Rutgers street) and listened with some degree of interest to the arguments of the learned Doctor—*one* of which I beg leave to notice through the columns of your paper. It is this:

The Doctor affirms that the "words *all*, *each*, *every* and *whole world*, in the texts which Universalists select to prove their doctrine, are of a *limited* signification." And to show the inconsistency there is in the exposition which the Universalist gives the texts, where these words occur, the "*dilemma*" into which he is driven, the Doctor thus observes: "We will apply Rom. xiv, 2, to the Universalist system. 'For one believeth that he may eat all things,' that is, he may eat *houses*, *lands*, *sun*, *moon*, and *stars*, and finally he eats up *himself*."

Now we will apply the Doctor's reasoning to several passages of scripture, in the same manner that he has done, (there can be no unfairness in this,) and we shall arrive at the following legitimate conclusions:

Firstly. The doctrine of "total depravity" must be given up. See Psalms xiv, 2 and 3, "the Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God. They are *all* gone aside, they are *all*-together become filthy"—that is, *some* are not so "totally depraved" but they can "seek God." This does not agree with the "creed." Gen. vi, 5, "*every* imagination of the thoughts of his heart was only evil continually"—that is, *some* of the imaginations of men were evil, a *part* of mankind indulged wicked thoughts. This also contradicts "the confession of faith." John i, 19, "the *whole world* lieth in wickedness"—that is, by the Doctor's key, a "limited" portion only, the rest may be very good.

Secondly. The Doctor gives up the doctrine of a "general judgment." See Rom. xiv, 10, "For we shall *all* stand before the judgment seat of Christ," and verse 12, "So then *every* one of us shall give account of himself to God." These texts are selected by our limitarian brethren to prove the doctrine of the "final judgment," but now apply the Doctor's rule, and you will perceive that a "limited" few only are to be judged.

Thirdly. A third conclusion to which we are driven by an application of the Doctor's analogy is, that *God is not omnipresent*. Prov. xv, 3, "The eyes of the Lord are in *every* place, beholding the evil and the good"—that is, God is in *some* places only.

Fourthly. *God is not omnipotent*. Fph. iv, 6, "One God and Father of *all*, who is above *all*, and through *all* and in you all"—that is, a "limited" number.

Fifthly. The invitations of the gospel are not universal. Isaiah lv, 1, "Ho *every* one that thirsteth come ye to the waters," &c.—that is, *some* who thirst may come. Mark xvi, 15, "Go ye into *all the world* and preach the gospel to *every* creature"—that is to *some*, to a "*limited*" number.

Sixthly. The divine care is not universally extended to man. Psalms cxlv, 9, "The Lord is good to *all* and his tender mercies are over *all* his works." Acts xvii, 25, "He giveth to *all* life, and breath, and *all* things"—that is, he is good only to a certain portion, and there are *some* good things enjoyed which God does not bestow.

These are some of the deductions to which we must arrive by the rule of interpretation laid down by the learned Doctor. We acknowledge that the phrase "whole world," has a limited import when applied to the whole Roman empire, that the words every, all, and each, have also a limited meaning when used to denote the whole number of individuals in any particular country or city; but when we read that "God is the Savior of *all* men, especially of those that believe;" that "he will have *all* man to be saved;" that "Christ gave himself a ransom for *all*," and various other texts equally as explicit, we infer the doctrine of God's *unlimited* redemption and grace. B. B. H.

Original.

MORTALITY AND IMMORTALITY.

'As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it and it is gone; and the place thereof shall know it no more.' *David.*

'There shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.'

The Revelator.

The shortness and uncertainty of human life has been a theme for the poet, the philosopher, and the divine, in all ages of the world. The subject will force itself on the mind. Often, in the midst of prosperity, the whole mind is absorbed by the thoughts of death! Nature then dictates the question, 'If a man die, shall he live again?' We call in the aid of reason. She plumes her wings, and soars above; but like the eagle, she sees the bright sun in the heavens, but never reaches it. She is unable to satisfy our wants. To the gospel then, we must turn, and our most ardent desires will be satisfied. Death is indeed 'the king of terrors,' but terrible as he is, we must accompany him to the tomb. The sun may then shed his cheering light over our peaceful beds, but we shall no longer enjoy his beams. The rose may bloom, but we shall no longer inhale its fragrance. Our friends may come and weep over us, but we shall not witness their tears. Nature will go on her wonted course, but we shall have no more to do with any thing that transpires among the sons of men. Such thoughts produce a sadness and gloom which is almost insupportable. But how glorious and how cheering is the thought, that the great Father of mankind has revealed another life, a state of being as much surpassing this in brilliancy and joy, as the sun in his brightness, exceeds the dim twinkling of the most distant star. The graves open! The dead arise! We hear the music of the redeemed as they walk the golden streets of Paradise! Death is conquered! Victory is obtained, and man is happy forevermore! C. S.

REPENTANCE.

Reader, our blessed Father in heaven has not left us to grope our way in the dark, respecting our duty: for he has called upon "all men every where to repent," and inasmuch as he has commanded us to do so, we certainly are compelled to believe that he loves *all* men, or he would not have enjoined the command upon all to repent. Why, says an objector, these are exactly my views upon the subject; I believe we must all repent. Ah, do you so, brother, then give me your hand, and let us salute each other with a "spiritual kiss." Come, now, let us walk arm in arm in the garden of love. Well, you believe in the doctrine of repentance—so do I—and much more; I believe in conversion—in conversion from sin to holiness—from darkness to light, and from the power of satan to God. Nor is this all—I believe that every man *shall* repent—that is "all men shall be made alive in Christ," and he that is alive in Christ, is a new creature. Now you believe the blessed Savior died for all men—do you not? Oh yes, says the objetor, if they repent. What if they repent! alas brother, "how can two walk together except they be agreed?" But let me ask, does repentance on the part of the sinner, alter the fact that Jesus died for him? Is it not a glorious truth, that the Savior tasted death for every man, whether every man repents or not? Think again—was there a time when *you* had not repented? Oh yes. Well, did not Christ die for you until you were brought to repentance—and did your repenting make it a truth? Methinks it is too plain to need further illustration. Christ is the Savior of the world, whether the world believe it or not. Brother, have you caught a spark of truth divine? Let us give our God the glory—to his exalted name be all the praise. Hark! my Master's footsteps! is he knocking at the door? Oh, **receive** the heavenly guest—the truth will **make you** free indeed, and Jesus is the way, the truth, and the life.

No doubt, there are many individuals who, could the truth be presented to them in a plain and simple manner, would receive the testimony in the love of it, and my object in writing, is to endeavor to be as explicit as possible, in unfolding to the understanding of the reader, what I conceive to be the loveliness of truth—it is indeed a precious gem! a pearl of great price—and he who has the truth, is in possession of life everlasting. Blessed be the God of truth.

Phil. Liberalist.

LIBERAL DONATION.

A Mr. Wm. E. Camp, of New-Orleans, has enclosed to Br. Whittemore, of the Trumpet, *Fifty Dollars*—Forty dollars of it to be appropriated to the support of the "Expositor and Universalist Review," and Ten Dollars to the support of "Der Froliche Botschafter," the German Universalist paper at Marietta, Pa.

UNIVERSALISM IN ALBANY.

The cause of Universalism in Albany, is at present in a highly prosperous state. Our friends have recently purchased a site, at an expense of $3,000, on which they intend erecting an elegant house. Its contemplated cost is $12,000. A considerable portion of the money is already subscribed.

SENTINEL AND STAR.

We have seen several notices of the commencement of the 4th volume of the Sentinel and Star, at Philomath, Ind. but have received none of the numbers. Will Br. Tizzard forward them?

DESTRUCTION OF JERUSALEM.

"There shall be great tribulation such as was not from the beginning of the world to this time—no, nor ever shall be. There shall be great distress in the land, and wrath upon this people. These are the days of vengeance."

Such are some of the words of Jesus, relative to the destruction of Jerusalem, and all the previous prophecies regarding it were of the same sad import. The particulars of the seige are all related by Josephus, and form a detail of miseries that admit not of exaggeration; and which he repeatedly declares in terms that entirely accord with the language of prophecy, are altogether unequalled in the history of the world. No general description can give a just idea of calamities the most terrible that ever nation suffered. The Jews had assembled in their city from all the surrounding country, to keep the feast of unleavened bread. It was crowded with inhabitants, when they were all imprisoned within its walls. The passover, which was commemorative of their first great deliverance, had collected them for their last signal destruction. Before an external enemy appeared, the fiercest dissension prevailed—the blood of thousands was shed by their brethren; they destroyed and burned in their frenzy their common provisions for the seige, they were destitute of any regular government and divided into three factions. On the extirpation of one of these, each of the others contended for the mastery. The most ferocious and frantic—the robbers or zealots as they are indiscriminately called, prevailed at last. They entered the temple, under the pretence of offering sacrifices, and carried weapons for the purpose of assassination. They slew the priests at the very altar; and their blood, instead of that of the victims for sacrifice, flowed around it. They afterwards rejected all terms of peace with the enemy: none were suffered to escape from the city—every house was entered—every article of subsistence was pillaged—and the most wanton barbarities committed. Nothing could restrain their fury: wherever there was the appearance or scent of of food, the human blood-hounds tracked it out; and though a general famine raged around; though they were ever trampling on the dead; and though the habitations of the living were converted into charnel-houses, nothing could intimidate, or appal, or satisfy, or shock them, till Mary, the daughter of Eleazer, a lady once rich and noble, displayed to them, and offered them all her remaining food, the scent of which had attracted them in their search—the bitterest morsel that ever mother or mortal tasted—the remnant of her half eaten suckling. Sixty thousand Roman soldiers unremittingly beseiged them; they encompassed Jerusalem with a wall and hemmed them in on every side; they brought down their high and fenced walls to the ground: they slaughtered the slaughterers, they spared not the people; they burned the temple in defiance of the commands, the threats, and the resistance of their general. With it the last hope of the Jews was extinguished. They raised at the sight a universal but an expiring cry of sorrow and despair. Ten thousand were there slain, and six thousand victims enveloped in its blaze. The whole city, full of the famished dying and the murdered dead, presented no picture but that of despair—no scene but that of horror. The aqueducts and the city sewer were crowded as the last refuge of the helpless. Two thousand were found dead there, and many were dragged from thence and slain.

The Roman soldiers put all indiscriminately to death, and ceased not till they became faint and weary and overpowered with the work of destruction. But they only sheathed the sword to light the torch. They set fire to the city in various places. The flames spread every where, and were checked but for a moment by the red streamlets in every street. Jerusalem became heaps, and the mountain of the house, as the high places of the forest. Within the circuit of eight miles, in the space of five months—foes and famine, pillage and pestilence, within—a triple wall around and besieged every moment, from without—eleven hundred thousand human beings perished—though the tale of each was a tragedy. Was there ever so concentrated a mass of misery? Could any prophecy be more faithfully and awfully fulfilled? The prospect of his own crucifixion, when Jesus was on the way to Calvary, was not more clearly before him, and seemed to affect him less, than the fate of Jerusalem. How full of tenderness and fraught with truth, was the sympathetic response of the condoling sufferer to the wailings and lamentations of the women who followed him, when he turned to them and beheld the city, which some of them might yet see wrapped in flames and drenched in blood, and said "Daughters of Jerusalem, weep not for me, but weep for yourselves and weep for your children. For behold the days are coming, in which they will say Blessed are the barren, and the womb that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains fall on us, and to the hills, cover us. For if they do these things in the green tree, what shall be done in the dry?" No imposter ever betrayed such feelings as a man, nor predicted events so unlikely, astonishing and true, as an attestation of a divine commission. Jesus revealed the very judgments of God; for such the instrument by whom it was accomplished interpreted the the capture and destruction of Jerusalem, acknowledging that his own power would otherwise have been ineffectual. When eulogized for the victory, Titus disclaimed the praise, affirming that he was only the instrument of executing the sentence of the divine justice. And their own historian asserts, in conformity with every declaration of scripture upon the subject, that the iniquities of the Jews were as unparalled as their punishment.

All these prophecies of which we have been reviewing the acccomplishment, were delivered in a time of perfect peace, when the Jews retained their own laws, and enjoyed the protection, as they were subjected to the authority of the Roman empire, then in the zenith of its power. The wonder excited in the minds of his disciples at the strength and stability of the temple drew forth from Jesus the announcement of its utter and speedy ruin. He foretold the appearance of false Christs and pretended prophets; the wars and rumors of wars; the famines, and pestilencies, and earthquakes, and fearful sights that were to ensue; the pesecution of his disciples; the apostacy of many; the propagation of the gospel; the sign that should warn his disciples to fly from approaching ruin; the encompassing and enclosing of Jerusalem; the grievous affliction of the tender sex; the unequalled miseries of all; the entire destruction of the city; the shortening of their sufferings that still some might be saved; and that all this dread crowd of events, which might well have occupied the progress of ages, was to pass away within the limits of a single generation. None but He who discerned futurity could have foretold and described all these things: and their complete and literal fulfilment shows them to be indubitably the revelation of God.—*Keith on the Evidence of Prophecy.*

EXCURSION IN IRELAND.

[The reader will recollect some late extracts from the New-York Observer, under the head "Excursion in Scotland." The following is from the same writer, now on a tour through Ireland.]

Caves of the Giant's Causeway.—I had heard of a cave under this castle, [Dunluce, near Colerain] and to my utter amazement I found a subterranean passage admitting to and from the sea, and giving access to the ocean from the castle, entirely independent of the main land. An army could march through it, to embark or re-embark with all necessary ammunition, with artillery even. And the doubt is, whether it was made by the hand of man, or of God. If by the former, the task must have been immense. It passes directly under the centre of the fortress, making a channel for the sea, which will float boats half the way in. It has an irregular arched roof, and is generally, after one has got into it, 30 feet high, and 20 feet broad. As I entered alone, not anticipating such a scene, and received the salutation of the mighty waters, which came rushing, and murmuring, and bellowing into that deep and dark cavern, it was awful.

And yet was all this play, it was was like the soft music of the Eolian harp, compared to a like exhibition, to which I was introduced an hour afterwards in the vicinity of the Giant's Causeway. The most remarkable cave of all, which can be approached only by water, I was compelled to deny myself the gratification to see, on account of the heavy sea which made on the shore. But there was yet one 466 feet long, measured from its mouth to its extremity, and a large part of the way 40 feet to the point of the arch, and about 30 feet across, running nearly in a direct line, and sunk so low, as to receive high water almost to the further end. This cave is accessible on foot through another one, meeting it nearly at right angles, about 300 yards from its mouth, and being a little higher, so as to exclude the sea. Conducted by my guide through this access, sufficiently difficult and dark, I came to the margin of that awful, never to be forgotten scene. Had the ocean been calm, it would have been a solemn, dismal region. From the point we occupied, might be seen 150 feet off the cave on our right, ascending gradually, and coming to a point; and 300 feet on our left, opening on nothing but a troubled sea; and every few minutes a swell coming in, that would fill up the mouth of the cave, leaving us in total darkness, and rushing forward with most impetuous fury, as if ten thousand times more mad for its confinement, it seemed impossible to escape it. And the next moment it all lay in fleecy whiteness at our feet, shrinking back in haste and modesty, as if asking pardon for such intrusion. And no sooner had this retired than another came, and anon another, and so in perpetual succession. You know how wave follows wave on the shore after storm. So into this dark subterranean cell the agitated ocean from without unceasingly threw the fragments of his lofty heavings, as if in spite of the obstacle of the high and rock-bound shore, that came in his way. From the position we occupied, although we could see out, yet the somewhat sinuous line of the cave, and the irregularity of the arch bounded the vision below the horizon, and confined the eye entirely to the tumult of the sea. Buried some 300 feet beneath the surface of the earth, with a massive mountain of rock impending our heads, and looking out through an aperture of three hundred feet in length upon the ocean, collecting its forces, and heaping up its waves, and rushing in upon us, as if resolved by a single throw to shut us there forever, was a scene, the sublimity and the awful grandeur of which cannot be imagined. The tremendous rush of the waters, thrown in by the tossings of the deep without and the startling bellowing, which preceded their thundering passage, and the momentary darkness, which the approach of every wave produced by occupying the mouth of the cave, and all associated with the circumstances, awes the spirit of the beholder, and draws exclamations of astonishment and wonder.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK, AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, FEBRUARY 23, 1833.

NOTICE.

The *second* Lecture in reply to the Lectures of the Rev. Dr. Brownlee, against Universalism, will be delivered in the Orchard street Church to-morrow evening, Feb. 24.

JUST PUBLISHED,

At this office, in a neat pamphlet form, for distribution, the CORRESPONDENCE, inserted in No. 11, between a member of the Reformed Dutch Church, and a Universalist. We believe this will be found an excellent little work to put in the hands of those disposed to examine into the spirit and doctrines of Universalism. Even the most fastidious of the Reformed Dutch, we should think, could not object to the MANNER in which the Universalists' argument is conducted. Price $2, per hundred, 3 cts single.

WEDNESDAY EVENING MEETINGS.

A course of meetings have been commenced in the Lecture Room of the Orchard-street Church, and will be continued every Wednesday evening. Exercises to commence at 7 o'clock. The primary object is moral and religious improvement. Addresses may always be expected. Friends of the doctrine of God's impartial grace, both Ladies and Gentlemen, are earnestly invited to attend. The meetings will generally be found interesting, and we doubt not profitable.

TRAVELLING AGENT.

We have pleasure in stating that Br. S. J. HILLYER is now travelling on an agency for this Paper, in collecting, and procuring subscribers. He designs visiting the principal places within a convenient distance of this city, during this winter. Any facilities our friends in different places can afford him will be thankfully acknowledged.

LETTERS TO THE REV. DR. BROWNLEE--NO. II.

Rev'd and Dear Sir,—

In the present letter I propose considering some of the preliminary observations of your first Lecture. The question you have discussed is very fairly stated, embracing the whole field of controversy, *Is Universalism consistent with reason and Revelation?* and to myself it is a subject of gratification that, at this late day, it begins to attract the attention of the most popular divines in New-York. I am gratified, because I feel that Universalism is worthy of the consideration of every enlightened christian, and that, willingly or unwillingly, religious teachers must, before many years have passed, turn their attention and the attention of the public to it.

The general positions which you have laid down as the basis of all argument on the subject, deserve a passing notice; not because they are very exceptionable in themselves, but because, I think, they were intended to have a fatal bearing on the question. I shall here give them accompanied with such remarks as they may suggest.

1. Our feelings are not the test of truth. The declarations of God in the sacred scriptures must be received whether they correspond with our wishes and feelings or not. We may not argue under the influence of our feelings respecting a future world, and conclude there can be no suffering there, as we might argue respecting the present world, under the same influence, that a merciful God would not have permitted sin and suffering among men. Our feelings must be schooled down to the plain dictates of reason, under the influence of a knowledge of facts.

2. The God whom we serve is a being possessed of infinite perfections. He is in the highest sense, holy, just, wise, good, &c. He cannot however, do things which are impossible. He cannot lie, cannot be unjust or cruel. The execution of deserved punishment is not cruelty; on the contrary, not to inflict it is injustice and cruelty.

3. Our ideas of the nature and demerit of sin are not to be formed from our own feelings and views of the subject, but from what God says respecting it, in his holy word, and what he manifests in his providence. He has declared that sin is an abominable thing, which his soul hates, and the mournful pestilence, the field of battle, the fires of the volcano, the awful scenery of the earthquake, and more especially the horrors of Mount Calvary confirm that sin is a dreadful evil. All things around us, and a silent voice within us teach the same truth, and half a century may profitably be spent in acquiring correct views of the subject.

1. It is not singular that you felt a peculiar anxiety to hush all the tender and sympathetic feelings of our nature, while you were laboring to establish a doctrine so abhorrent as that of endless misery. The better affections of the human heart must, I am confident, be excluded from the discussion of such a subject as that upon which you had entered. I agree with you, however, that our feelings are not the test of truth. Our judgments are not to be warped by our hopes—and let me add what you seem to have forgotten—nor by our fears. If "we may not argue under the influence of our feelings respecting a future world and conclude there can be no suffering there," so likewise we may not argue under the influence of a morbid apprehension and conclude that the future world is a hell. Nor may we argue, as I shall attempt to show you hereafter, because there is sin and suffering in the present world, that either or both of them will exist throughout eternity. No, sir, the declarations of God in the sacred scriptures must be received whether they correspond with our wishes and fears, or not. In the language of the confession of faith in your own Church, I will say in behalf of every Universalist in America, "We believe that the holy Scriptures fully contain the will of God, and that, whatsoever man ought to believe unto salvation is sufficiently taught therein." * * * For since it is forbidden, *to add unto or to take away any thing from the word of God*, it doth thereby evidently appear, that the doctrine thereof is most perfect and complete in all respects. Neither may we compare any writings of men, though ever so holy, with those divine scriptures, nor ought we to compare custom, or the great multitude, or antiquity, or succession of times or persons, or councils, decrees, or statutes, with the truth of God, for the truth is above all. * * * Therefore, we reject with all our hearts, whatsoever doth not agree with this infallible rule, which the apostles have taught us saying, *try the spirits whether they are of God.*" The Bible, the Bible, sir, to appropriate the language of Chillingworth, is the religion of Universalists. To it they constantly appeal for the evidence of their faith, and the ground of their hopes. It is true, they feel an assurance that the voice of revelation and the voice of enlightened reason are not discordant, and that they both harmonize, in all the adaptation of God's wonderful works, with the highest and holiest affections of the human heart. They believe that revelation was not given us to nullify reason; but to open fields and unlock treasures, which reason's noblest efforts could not reach. Nor do they believe it was given to blast as with an eternal mildew the best feelings of our nature, by exciting in some a kind of savage exultation in prospect of an exclusive heaven, and leaving the multitude to sigh in all the wretchedness of despair. They regard the Bible as a gift, and altogether worthy of the Giver—as a treasure-house of hope and consolation—in fine, as a light, that reveals all the riches of the divine wisdom and grace, which man in his present state can either know or need.

2. With you in your second position I most heartily and fully agree. The God in whom Universalists believe is possessed of infinite perfections. I shall have occasion hereafter however to ask you soberly how God can be "in the highest sense *good*," if he has created millions and millions as your confession of faith clearly implies, and as you yourself have more than intimated, for the mere purpose of tormenting them forever. And I shall press you for an answer to the inquiry, how it is that such a God "cannot be unjust or cruel." Perhaps likewise, I may question you on the results of a principle which you have laid down with much, and I think well grounded, confidence, that "the execution of deserved punishment is not cruelty; on the contrary, not to inflict it is injustice and cruelty." And I must be permitted here to remark, that if such opinions constitute a part of the popular faith, Limitarianism and Universalism have, at least on one important subject come to agree, for you may rest assured that all this Universalists most religiously believe.

3. In the sentiment of your third position I concur with one or two exceptions. It is, I believe, acknowledged on all sides that our ideas of the nature and demerit of sin are not to be formed from our own feelings and views of the subject, but from what God says respecting it in his holy word, and what he manifests in his providence. That we may behold its results in the mournful pestilence and on the field of battle, and that the scenes of Calvary, and the silent voice within us, teach us that sin is a dreadful evil, I think all christians must be fully convinced. But really, sir, when you speak of "the fires of the volcano, and the awful scenery of the earthquake," as teaching that great and melancholy truth, it seems to me you speak without a scripture warrant. Not but that the volcano and the earthquake may both be employed by an all-wise and omnipotent God in chastising mankind for their sins. So also may every agent of nature. The very breath of heaven, on which we depend for every moment's existence, may sometimes take on the power of the whirlwind, and go forth in devastation and death, executing the just judgments of a righteous God. But it need not be said how difficult it is for man in such cases to decide whether these dispensations of Providence are to be regarded as judgments from Heaven, or as only manifestations of His sovereignty who at first gave life, and who taketh it away, at such times and in such manner as seemeth to him good.

Before closing my observations on this part of the subject, I shall take the liberty of making a few remarks upon the influence which you obviously intended these preliminaries to exert over the judgment of your hearers. The object which you wished to attain, was, if I have been so fortunate as to understand it, to impress upon the mind of your auditors, the idea that Universalists, disregarding the word of God, follow only the teachings of their self-love, or, which is but a different modification of the same idea, that they warp the declarations of Scripture to correspond with their own wishes and feelings. Hence these general posi-

tions so formally laid down. Hence the assertion that Universalists are made up principally of youth whose judgments are controlled by their feelings, and of others, who having nothing else upon which to rest, are thus deluded by their false hopes. How unfounded and ungenerous these views are, need not say to those who know any thing of either Universalism or Universalists. But false and unjust as they be, they still form a powerful argument, in the opinion of thousands and thousands of our Limitarian friends, against the doctrine of God's impartial grace. Hence we are doomed to hear from the very corners of the streets, reiterated again and again, that "men easily come to believe what they wish to be true." Multitudes seem to think, because Universalism is a doctrine which human beings can wish to be true, and for which they can also "pray, lifting up holy hands without wrath, or doubting," that it is almost necessarily false; and with a sagacity that is not slow in discovering advantages, they conclude, with equal certainty, that their own abhorrent faith is almost necessarily true. I willingly acknowledge, if this fancied argument be just, that Universalism is as baseless as the fabric of a vision. While, however, our faith is in this manner ascribed to the influence of our feelings and wishes, we would not be insensible of the honorable testimony thus undesignedly borne by our opposers themselves, to the purity and expansive benevolence of our hearts. And I leave you to solve the problem how such well-wishers to the human race can be dangerous men, and especially, how the prevalence of such benevolent feelings, could, as you have unblushingly asserted, make our country a hell!

It would be thought a serious reflection upon the humane feelings of Limitarians, should we in the most distant manner intimate that they believe in endless misery because they wish it to be true. And Universalists have accordingly ever regarded their feelings and wishes as almost infinitely better than they themselves usually ascribe to the great Giver of every good. The savage, we know, may exult in the miseries of his enemy. The christian has learned a better lesson, and indulges in better feelings. His path like that of the just shineth more and more unto the perfect day. Every season as it passes, brings him not only nearer heaven, but in the tone of his feelings nearer to God. But I appeal to you, if the old, spiritually minded christian, whose soul is just pluming its wings for its upward flight, and soon expects to join the company of just men made perfect in the presence of God—I appeal to you, if he can contemplate the prospective wretchedness of the damned in hell with more pleasure or more composure, than he could in the very outset of his christian life—nay, than in his unconverted and unsanctified state. Oh, Dr. Brownlee, it is not so. Christianity possesses a melting and purifying nature. It transforms the savage into a man and man into an angel. It plucks out from the heart every feeling of ill-will, every inclination to cruelty, and implants in their stead affections worthy of itself. And if such be its influence on earth, what shall it be when perfected in heaven? Can the once fond mother there forget the child of her love, for whose temporal well-being she toiled and watched—Can she rejoice in the endless damnation of her wayward boy, over whose impenitence and crime she has so often wept, and for whose everlasting happiness, in all the fervor of maternal and sanctified affection, she has so often prayed? You have a parent's heart, and have offered the parent's prayer, and you can answer me. But our feelings are not the test of truth. Hereafter I shall have more occasion to appeal "to the word and to the testimony." I remain Yours &c.

T. J. SAWYER.

Rev. W. C. BROWNLEE, D. D.

VARIOUS ITEMS---NO. I.

'Let thy prayers be as frequent as thy wants, and thy thanksgivings as thy blessings.'—'*A Book of Proverbs*,' i, 20.

Gratitude for favors received from our heavenly Father, too generally occupies less of our attention than do petitions for farther blessings. I have heard ministers pray for all the multifarious favors of which the mind can conceive—and conclude by saying, 'Wherein we have failed in asking, fail thou not in giving.' Their attention has been so entirely engrossed by prayers for future benefits, that they have forgotten the innumerable blessings they have already received and enjoyed!

If our prayers were to be no more frequent than our real wants, we should pray but seldom; if our thanksgivings were as frequent as our blessings, we should ever be truly thankful to Divine Providence.

The greatest real want among men, is a want of contentment and gratitude. And discontent could never exist, did we but realize the varied unmerited favors we are ever receiving at the hand of Deity.

Let us learn to be content with the measure of good we enjoy; endeavor to be resigned to the allotments of Providence; cultivate a thankful disposition; and make fewer prayers. A. C. T.

UNIVERSALISM GROWING RELIGIOUS.

A recent *State Convention* was held by the Universalists of South Carolina, at which two preachers were present. From the following resolution it will be seen that they feel the necessity of putting on some of the *forms* of Christianity. And the Universalist paper from which we copy it, hopes it will have some effect in rousing his brethren in the Northern states to the same subject.

'*Resolved*, That this Convention recommend to the societies in connection with this body, that the ordinance of the communion of the Lord's Supper, be administered in the several societies, as often as they shall respectively determine, as we recognize it as an express command of our Savior. And why should we scruple at complying with an ordinance of his, that we believe obligatory on his followers?'

One of the editors of the Universalist paper in this city has come out decidedly against the ordinance. We cannot tell which party has the ascendancy.

We find the foregoing in the last Evangelist. And Universalism, then, is really "growing religious!" Will Br. Leavitt take the observance of the Lord's Supper as a criterion for the measure of their Religion? If so, he will be compelled to award to them a much greater share than he has been wont to. For we believe there are few Universalist churches, regularly organized and established, who do not observe it; not, perhaps, in precisely the same manner, or with precisely the same motives as Br. Leavitt and his friends might do it. This remark of the Evangelist, confirms what we have heretofore repeatedly stated, that our opposers are either grossly ignorant of Universalism or wretchedly dishonest in their notices of it.

Br. Leavitt seems to derive especial satisfaction in emphasising the words "State Convention," at which "two preachers" were present. Why did he not state in the language of the account itself, that "owing to the inclement weather and bad travelling the meeting was thinly attended." Why take South Carolina and exhibit to his readers, as an evidence of the state of Universalism in the United States? Why not rather advert to the northern and middle states, the very seat of Limitarianism, for a testimony of its present prosperity? Why not advert to the Convention at Concord last fall, with its *fifty* preachers? And why not even to the notice we gave last week of a *State Convention* of the hardy sons of the Green Mountain, at which *Fourteen* ministers were present, with a large concourse of people, joying in the God of their salvation? And in connexion with this, why not inform his readers, that the Congregationalist society of Montpelier, with a christian liberality which ought to make him blush, kindly offered their meeting house for the Universalists to worship in? But this never would comport with his contracted views.

Br. Leavitt seems to think that Universalists begin to feel the necessity of "putting on some of the *forms* of religion"—he mistakes. Universalists have ever cared little for the FORMS of religion, if they could but secure the *substance*.

We would state for the satisfaction of Br. Leavitt, that the editor of the Messenger, to whom he alludes, has been brought up from infancy, in the very respectable society of Friends. In withdrawing from them he would very naturally take with him many of their peculiar views. And we doubt not these peculiar views are held by him, as also by the denomination which he has left, as honestly and sincerely, as the contrary by Br. L. P.

THE CHRISTIAN'S HOPE.

"The brighter your hopes of glory hereafter, the holier will you be in all your acts and affections here. The character, even now will receive a tinge from the prospect that is before you---and the habitual anticipation of heaven will bring down both of its charity and its sacredness upon your heart. He who hath this hope in him, purifieth himself even as Christ is pure."---*Dr. Chalmers*.

Does the Calvinist know that he is one of the elect? or the Arminian that he shall persevere faithful unto the end? Is either of them fully persuaded of this? If not, how bright can be their hope of glory hereafter? It is the Universalist alone who enjoys a hope which is "as an anchor to the soul, both sure and stedfast." His hopes may be bright and lasting; for they do not depend on an arbitrary and unrevealed decree of election, nor on the often delusive expectation of personal and persevering faith and righteousness, but on the impartial grace of God manifested in Christ Jesus. This is the broad ground of his hope. This is the foundation of his assurance. With these hints will Universalists and Limitarians read the paragraph above from Dr. Chalmers; will the former think "what manner of persons they ought to be, in all holy conversation and godliness," and the latter ask themselves honestly, if Universalism is a licentious doctrine. S.

WHAT DOES IT MEAN?

A few days since we received an *anonymous* letter dated "Montgomery, Alabama, Feb. 5th, 1833." stating that the letter was written to inform us that our paper had not been received there "for the last two weeks"—that our subscribers were finding fault—that "the last number WE received, said

that there never was amore puncual paper ever printed," (verbatim,) and expressing a wish that they might be more regular, &c.

Now there are two or three particulars in this thing which are mysterious to us. We have gone through one entire volume, and progressed to a considerable extent on the second, and we have as yet received but few, very few, complaints of irregularity in the receipt of the paper. A considerable portion of our Southern and Western mail, the Montgomery bundle in particular, has without exception, we believe, been in our Post Office before the Southern Mail closed on Friday of each week. So that the fault, if any, *cannot* be with us.

And then again, it is singular that we have a subscriber there, who should be *ashamed* to give us his name on any *just* cause of complaint, and not only *forget* to sign his name, but to *pay postage!!* If our papers are not received regular, we are ever happy to be early informed of it, (and would request it as a particular favor,) that we may exert ourselves to remedy the evil. And if we are furnished with any proper criterion of judging whether there is just cause of complaint or not, we should not complain much of paying postage. But to pay on anonymous letters is not quite as satisfactory.

But the greatest mystery of all, is, that we have said ours "is the most punctual paper ever printed!!!" This would be exercising rather more *assurance* than we are accustomed to, as our readers generally, will bear us testimony. Will the writer point to such a declaration of ours?

Without farther remark, however, will our Agent in Montgomery, Br. Wood, write us on the subject, and let us know the facts in the case. If there is irregularity, the fault is not with us; and we shall gladly do every thing in our power to remedy it. P.

REQUEST.

Will the Publishers of the "Expostior and Universalist Review" send one copy of the present volume directed to "John Wicker, Worther's Store, Washington co. Georgia." P.

[The reader is informed that the following poem is the fruit of *imagination*. Friend Giller has taken advantage of 'poetical license' in 'weaving some thoughts into rhyme,' and has succeeded in furnishing an excellent article. I trust he will not be 'weary in well doing.' He writes with facility, and should continue to cultivate his poetical talent. The *Scriptures* furnish many subjects on which he could employ his pen with satisfaction to himself, and profit to his readers. And no one will be better pleased to see him thus engaged than A. C. T.]

FOR THE CHRISTIAN MESSENGER.

THE WITHERED ROSE.

BY JOHN U. GILLER.

Emily W—— was a beautiful young creature, wild, buoyant and gladsome; whose charms were just ripening in the full flush of girlhood, and whose artless and untaught, yet sweet and engaging manners, threw a kind of spell on all around. She was indeed very beautiful, and ——perchance I loved her. We met on one occasion---'twas the last time---she appeared even more lovely and intersting than ever; and as I look back, thro' the shadows of gone years, on the transient happiness of those dreamy moments, there are emotions come over me that are pleasing though mournful. She had culled a most gorgeous wreath of roses, and had mingled them in artless simplicity with her dark luxuriant tresses: and as I sat admiring these lovely ornaments of nature, so becoming one of nature's own children, she plucked one that overshadowed her fair bright brow, and gave me. I cherished it most fondly——but let that pass!---she died;---and the rose she gave me, fit emblem of her own evanescent loveliness, withered and died also.

Thy glory is clouded,
Thy verdure has fled,
And thy blossoming leaves,
Are all wasted and dead.
Thy fragrance no longer
Thy fragments can save;
For thy lustre is quenched
In the gloom of the grave!

Thy beauty is faded—
Thy sweetness is gone,
And cold and neglected
Thou witherest alone:
And thus when the glories
Of earth pass away,
We leave them to scorn
And oblivion a prey.

But the fair hand that plucked thee,
To wreathe round her brow,
Is, alas! now as cold,
And as senseless as thou!
The cheeks that could rival
Thy once matchless bloom,
Now moulder to dust,
In the depths of the tomb,
And the eyes which once sparkled
With boundless delight,
Are unconscious and dim
As the black shades of night!

And shall oblivion's darksome cloud
Her virtues and her form enshroud—
Shall desolation's gloomy pall
Around her lovely relics fall—
And she whose radiant course is o'er,
Ne'er live in recollection more?
No—long on memory's page shall glow,
Undim'd by joy, or grief, or wo,
The charms of innocence and youth
Which beamed from out that soul of truth:
Engraven on our hearts shall dwell
The magic of that potent spell,
Which round our kindled feelings wove
The softened witchery of love;
And with fond sympathy I'll plant
Thy germ above her head;
That o'er her narrow dwelling place,
Thy sweetness may be shed:
And thou that once bedecked her brow,
Renewed in life shall bloom,
And scatter thy fragrant loveliness
Around her lowly tomb.

The dark waters of oblivion, that blot from remembrance so many of earth's perishing glories, have not yet rolled over the mouldering relics of the gentle Emily: For the *Rose Tree* that is planted on her grave, and the bright flowers that in spring time may be seen scattered all around, are proofs that there are kindly hearts who often visit the lonely spot, to muse on the virtues of the departed, and to shed a tear on her hallowed tomb.

UNIVERSALISM.

But Christ is all and in all.] All *mankind* are His creatures; all *conditions* are disposed and regulated by His Providence; and all *human beings* are equally purchased by his blood. He, alone, is the source whence all have proceeded; and to Him alone, all must return. He is the Maker, Preserver, Savior, and Judge, of all men. *Dr. A. Clarke.* Note on Col. iii,4.

Will the Advocate and Journal inform us how Dr. Clarke could consistently say all this and not be a Universalist? We cannot understand how Christ can have purchased 'all human beings by his blood,' and will yet damn three fourths of his purchase forever. Nor can we conceive how he can be "the Savior of all men" if all men shall never be saved by him? S.

THE FIRST VOLUME.

We have a considerable amount still out-standing on our first volume—some in the city and some out. Now, every individual in arrears, must be fully aware that we have had a heavy task in carrying our publication through its first year, even at the *best*; but then, in addition, to be kept out of a considerable portion of even its limited proceeds, is altogether unjustifiable. We do not wish to *dun*, as the common phrase is, too hard, but we have some names, which if arrearages are not soon paid, we shall strike from our list. For we may as well be *without* subscribers, as to have those who *never pay*—or we may as well *lose* what we have already furnished, as to create a *larger* account only to be disappointed therein. We are in earnest. P.

The last Trumpet states that the "Massachusetts Universalist Charitable Association" was fully organized at Charlestown a few days since. The constitution provides, that any person can become a member on paying two dollars.

DIED,

Of a Consumption, at Constantinople, on the 24th Nov. last, William Vincent, aged 26 years, son of Nicholas Vincent, of this city. He was engaged in the service of our much lamented late fellow citizen Henry Eckford, Esq. and died on board the vessel in which he took passage, 19 days after her arrival at Constantinople.—*Com.*

TO CORRESPONDENTS.

Br. A. Moore will accept our thanks for his excellent article, which will be found on the first page: May we not look for more from the same storehouse.

The "Dialogue" by S. J. H. will be read with interest. It may be looked upon as rather *caustic*, but to those acquainted with the excellent disposition of the writer, no apology is necessary for his motives.

"*Walton, a chapter from my Port Folio,*" is received. It is designed, by the writer, as a counterpart to "*The Fatal Gift.*" He, however, manifestly misapprehends the argument of our correspondent "W." But more of this hereafter. It matters us little whether he is "orthodox," or "heterodox,"—he writes in a chaste and pleasing style, and we shall freely give his article a place in our next.

DORCAS SOCIETY.

Donations in money, dry goods, or cast off clothing will be gratefully received for this Society by Mrs. Durell, No. 27 Roosevelt-street, Mrs. Hammond, No. 418 Grand-street, and at this office. Those having the means and willing to aid in relieving the distresses of the poor during the approaching winter, may thus enjoy the opportunity with little inconvenience to themselves and with the certainty of their donations being well applied. New-York, Jan. 1833.

UNIVERSALIST BOOKS.

Balfour's Works; Ballou's do; Smith on Divine Government; Pickering's Lectures on Revelation; Winchester's Dialogues; Life of Murray; Petitpierre on Divine Goodness; Ancient History of Universalism; Modern Universalism; Universalist Expositor. For sale by A. C. THOMAS, 132 Chesnut-st. Philad.

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Original.

THE PILGRIM'S CAVE.

Wild ivy round a moss clad cave
Entwin'd its varied leaf—
An aged Pilgrim rested there,
In solitude and grief.

A maiden's form with gentle tread,
Toward the opening crept;
And all was still, as the home of the dead,
Where our sires have mouldering slept.

Love lit up its flame in her sparkling eye
As she cried, "this never must be—
Pilgrim, awake! 'tis too soon to die,
Then come, and live happy with me."

I know thee, too well, the Pilgrim said,
I have been in thy fatal bowers,
And when I have thus, to solitude fled,
Why tempt ye, my sorrowful hours?

I have tasted the wine cup—have gather'd the rose,
Which thy beautiful garden adorns—
The first only tended to mock my repose,
The last was all covered with thorns.

Scorn threw its cloud o'er her beautiful face,
And shot from the glance of her eye,
As she haughtily said, "thou hast chosen thy place,
And in it, in pain thou may'st die."

She left him forever—A bright form appeared,
Humility sat on her brow;
The glance of a moment, her presence endear'd,
In her smile was sincerity's vow.

'Twas FAITH—She whisper'd in cadences bland,
"Wake, Pilgrim! awake! It is I,
Who have come to allure every thought from the land
And to fix them forever on high."

I know thee! I love thee! he feebly said,
Tho' I scorned thee in earlier hours;
But thou wilt uphold a Penitent's head
And gather his soul to thy bowers.

Joy threw its beam o'er her sweet placid face
And lit up her heavenly eye;
She brought to the penitent mercy and grace—
She came to prepare him to die.

The moonbeams ere long, on his corpse threw their light,
And to echo no footsteps were given—
The beautiful spirit, all brilliant and bright,
Had blended with his—*gone to Heaven!* M.

BEAUTIFUL EXTRACT.

That individual who enjoys his several senses, vigorous and unimpaired, has but poor conceptions of the afflictions of those who cannot claim exemption from disordered or vitiated organs. The eye, the mirror of the emotions, which speak out from the heart with an eloquence beyond the power of language to convey, and which reflects upon the mind the most exquisite pleasurable sensations from external objects—how painfully this contrasts with sightless eye-balls imaging nothing but darkness upon the mind and desolation to the senses. The tongue which utters what the feelings dictate and the heart inspires, which is persuasively eloquent at one moment, and subduing and tranquilizing at another; which elevates with joy to-day and thrillingly touches the heart and assuages its griefs to-morrow—how cheerless when its powers of utterance are palsied and its capacities remain unknown and unappreciated. What a cloud of wretchedness it must throw around the mind to think that its brilliant emotions and vivid and glowing conceptions are never to be communicated to others or disclosed by that eloquent organ, the tongue. But the ear that hears, when that is shut against all external tones and sensations: against the sympathy of friendship, the joy of social intercourse and the delights of melody and love—what a dreary waste—what a sad journey life must be to travel, with any of those senses impaired, which stops free intercourse with our fellow men and mars the harmony and buoyancy of existence. To be shut out from the natural beauties of creation and the delights they afford, and to know of the existence of things around us only by the touch or monitions of the ear—to be debarred from "sweet converse" with society and the soothing blandishments and comforting sympathies it creates—to have the portals of the soul closed to every tone which can elevate its aspirations and dispel its weary and saddening thoughts—to suffer all or any of these afflictive deprivations, is among the many causes which may make life cheerless and its path dark and desponding. He who possesses those glorious faculties unimpaired has no right to say this is a sad world, or mournfully think it a vale of tears.—*Northampton Courier.*

[The following may be regarded, perhaps, of rather too light a cast for our columns, yet the story is so well told, and is withal such a pointed reproof to the practice of many, in relating "the marvellous," that we cannot refrain from giving it a place.]

A MARVELLOUS STORY.

I was bred up in the dislike of the marvellous, or the stupid wonderful, as my uncle called it. I must relate an anecdote in point. Some gentlemen were dining together, and relating their travelling adventures! one of them dealt so much in the marvellous that it induced another to give him a lesson.

"I was once," said he, "engaged in a skirmishing party in America; I advanced too far, was separated from my friends, and saw three Indians in pursuit of me; the horrors of the tomahawk in the hands of angry savages, took possession of my mind. I considered for a moment what was to be done; most of us love life, and mine was both precious and useful to my family; I was swift of foot, and fear added to my speed. After looking back, for the country was an open one, I at length perceived that one of my enemies had outrun the others, and the well known saying of 'divide and conquer,' occurring to me, I slackened my speed and allowed him to come up; we engaged in mutual fury, I hope none here (bowing to his auditors) will doubt the result; in a few minutes he lay a corpse at my feet. In this short space of time, the two Indians had advanced upon me, so I took again to my heels—not from cowardice, I can in truth declare—but with the hope of reaching a neighboring wood, where I knew dwelt a tribe friendly to the English; this hope, however, I was forced to give up; for, on looking back, I saw one of my pursuers far before the other. I waited for him, recovering my almost exhausted breath, and soon this Indian shared the fate of the first. I had now only one enemy to deal with; but I felt fatigued, and being near the wood, I was more desirous to save my own life than to destroy another of my fellow creatures. I plainly perceived smoke curling up amongst the trees, I redoubled my speed, I prayed to heaven, I felt assured my prayers would be granted—but at this moment the yell of the Indian's voice sounded in my ears—I even thought I felt his warm breath—there was no choice—I turned round——" Here the gentleman, who had related the wonderful stories at first, grew impatient past his endurance, he called out, "well, sir, and you killed him also?"—"No, sir, he killed me!"—*Chambers' Edin. Jour.*

There are three requisites to our proper enjoyment of every earthly blessing which God bestows on us;—a thankful reflection on the goodness of the giver, a deep sense of the unworthiness of the receiver, and a sober recollection of the precarious tenure by which we hold it. The first would make us grateful, the second humble, the last moderate.—H. MORE.

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